

5. Do thouj BuAHMANASPATij and do you?
INDRA., and DAKSHINA/ protect tliat man from sin,
6. 1 solicit understanding from SADASASPATI^ the
Varga sisv.
-Fonderful, the friend of INBEA, the desirable,
the
bountiful ;
7. "Without whose aid the sacrifice even of
the
wise Is not perfected : lie pervades the
association of
our thoughts.⁰
8_e He rewards the presenter of the
oblation : lie
brings the sacrifice to its conclusion :
(through him)
our invocation reaches the gods.
9.- I have beheld EABASAESA/ the most
resolute,
the most' renowned, and radiant as the
heavens,

^a *DaJi-sMnd* is, properly, the present made to the
Brahmans,—
at the conclusion of any religions rite, — here
personified as a
female divinity.

* Properly, the master or protector (*patf*) of the
assembly
(*sada-s*): it is, here, a name *of Agni*. He is the
friend or associate
of *Indra*, as, on this occasion, partaking of the
same oblations.

^c *Dhindm yog am inwati*,, which may mean, "he pervades
the
association of our minds," or, "the objects of our pious acts;"
as '
d-hi means either, as usual, *fatddhi*, understanding, or
has the
Vaidlk sense of *karma*, act.

^d This has already occurred, [p. 32] as an
appellative of *Agni*, and
confirms the application of *Sadasa&pati* and
BraJimanaspati to the
same divinity. According to *KdtJutkya*, it means the
personified
yajna, or sacrifice, at wtich men (*nardJi*) praise

(samanti} the gods ;
 according to *ffdjcapuni*) it is, as before (Hjmn xrn.,
 v. 3), *Agni*,
 he who is to be praised of men. The same
 explanation Is quoted
 from the *Brahmana* : "I beheld (with the eye of the
Vedas, } that
 divinity, *Sadmaspati*, who is to be praised by men,
 who is also
 called *Nardsan&a*"